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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

WE earnestly call the attention of our readers to the following communication from Dr. McGill. It is but a plain and simple narrative of the incidents of every-day life in the colony, but such as it is, it must put to the blush those libellers of the colonies who would represent them as exercising a baleful influence upon the natives, and retarding the progress of *missionary* operations.

## CHANCELLOR WALWORTH.

During the period of my recent visit to the U. States, I had frequent occasion to maintain, that the inhabitants of the American Colonies in Liberia, were exerting a decidedly christianizing influence on the native African, with whom they were placed in contact. It was then stated in my reply to Chancellor Walworth's report in the N. England Puritan, that “the colonists are generally a devotedly pious and religious people, and consider themselves as a great mission family, labouring for the good of their benighted brethren, and I can now select many colonists in Liberia who have trained up more native children in their families as christians, now members of the christian church, than are to be numbered as native communicants of the Presbyterian mission at Cape Palmas.” For the confirmation of these statements I have left it to the curious reader to make inquiries of those who are acquainted with our colonies and their people, whilst I relate an incident that has occurred since my return to this country which may tend still farther to remove the doubts of the skeptical.

On touching at Monrovia on our passage out, I procured a native youth to live with me at Cape Palmas: he had resided with my brother at Monrovia for nearly a year, and understood the English language.

This boy embarked with me from Monrovia—on our way down to this place, a conversation arose between a gentleman passenger\* and myself in relation to *missionary* operations, the influence of colonists on the natives, and the report of “Chancellor Walworth.” At this moment my boy presented himself on deck, and his name was asked by the gentleman—I had not previously selected one, but at the moment conferred on him that of “Chancellor Walworth,”† (he was previous to this known by his native name, which is generally dropped when they live in our colonies.) At the

\* The Rev. Samuel Hazlehurst.

† It may be remarked that it is customary both with the missionaries and colonists to name their pupils, converts and servants, after some distinguished individual; thus we have Manton Eastburn, Viets Griswold, Simon Peter and others like.—ED. JOUR.

time of naming him, I declared my intention to place this boy under influences that would ultimately lead to his conversion, and render him a worthy member of some christian church, and this in order to prove that a colonist, one who is known as, (and with regret acknowledges himself) an unregenerate man, might possibly become the humble means of opening the door for the conversion of the native African. I was previously aware that many such cases of conversion had occurred, without the employers of such natives interesting themselves in the matter at all; indeed we see instances where the natives residing in our families are regular members and communicants of churches, whilst every member of such family are not religious people. Since arriving at home, this boy has been clad, and encouraged to attend church regularly on the Sabbath, according to the custom of our colonists. He became acquainted with the native boys of Gov. Russwurm's family, who have been for two years creditable members of the Methodist Episcopal Church. Placed under such influences, his curiosity was excited as to the nature, tendency and influences of religion. It was with pleasure that this was noted, and it afforded me satisfaction to find that he listened attentively and understandingly to the doctrines and precepts of our Saviour. He frequently sought information of me, and I could not do otherwise than impart to him all I knew on the subject, and at the same time referred him to those of our colonists and colonial ministers, who had experienced the change that rendered the subject familiar to them.

Gradually Walworth became more serious and depressed in mind; a Methodist revival commenced in our colony, and I was solicitous that no obstacles at home should prevent his reaping the full advantages of it. He attended meeting every evening, and at last came to me with his countenance radiant with joy and happiness, and said "Daddy! God done bless my soul! O I feel so happy! Long time my heart no lay down—plenty! plenty trouble!!! but I beg God—I no sleep—I no eat—I cry all time—Debbil trouble me plenty, he go catch me—but I pray hard for God, him done hear my word, and he make my heart lay down." Since this, my boy seems an altered character; he is smart, active and obedient; previous to this, he was mischievous and negligent, and continually engaged in altercations with other boys; as far as I am capable of judging, I think he has truly experienced the change "from nature to grace." He has of his own accord attached himself to the Methodist Episcopal Church, is a member of one of their classes, and from the highly respected head of this body, the Rev. A. D. Williams, I have obtained and forwarded a certificate of his membership, which I hope he will pardon me for inserting here.\*

Here then is positive proof of the coloured American colonist being serviceable on this coast in evangelizing the heathen. Instances of this kind are of weekly, and almost daily occurrence in some of our colonies. One other native boy, situated under circumstances similar to those of Walworth in this colony, has recently embraced religion. In both these cases I can assert, that neither of them has been exposed to direct missionary influences; whatever changes have been wrought in them, has been solely produced by the colonists, by their residence in our families, and by their being encouraged to attend the preaching of the colonial minister of the M. E. Church. I am well aware that there are individuals, who will not scruple to view this matter in the light of an experiment, and indeed I cannot but frankly acknowledge that such it was with me; but it is doubted

\* This certifies that Chancellor Walworth having professed to be converted to God, has become a regular member of the Methodist Episcopal Church in Cape Palmas.

June the 26th, 1843.

A. D. WILLIAMS,  
*Preacher in Charge.*

whether this can lessen the importance of the result. Until our colonists were accused of entertaining hostile feelings towards, and of exercising a decidedly injurious influence on the natives, we never felt ourselves called upon to enter on our defence, nor to trumpet forth the benefits that we occasionally rendered the natives; we felt confident that our beneficial influences were well known and acknowledged by the American public who are interested in African affairs, and we left it entirely to missionaries to report the progress of religious matters, and it is only on the failure of such to give us our due share of credit, and the misrepresentations which it seems have gone forth, that we are forced to proclaim our own usefulness. The modesty of our colonial ministers in this particular is such (with the exception of the Rev. G. S. Brown, ex-minister of Heddington) that they do not publish the many interesting particulars that occur in the course of their ministerial duties.

One of our most intelligent and enterprising colonists, originally from Maryland, has recently resigned an honourable and lucrative trust in the colony, in order to engage in missionary operations. Rev. Thomas Jackson, the individual in question, has accepted of an appointment by the Methodist mission, and is now located at Saurika, some distance in the interior. He felt it his duty to go forth and aid in the spread of the Gospel, for which the Africans suffer. He has erected his dwelling, has opened a school, and large numbers attend his preaching. Already the poor natives have been benefited by his ministry, and his labours have but just commenced. Who is to publish the farther proceedings of this devoted colonial missionary? Who is to chronicle the happy effects that will arise from the efforts of this humble christian colonist in the interior of Africa? A post that has been occupied and resigned by other missions, now falls to the lot of one of our colonists: and although the report of his success may not probably extend beyond the borders of our colony, yet we feel assured that his reward will be conferred in another and better world.

SAMUEL F. MCGILL.

HARPER, *Cape Palmas, June 26th, 1843.*

#### LATEST FROM CAPE PALMAS.

Advices have been received from the colony as late as the 26th of June, under which date Gov. Russwurm writes to the president of the society.

*"Dear Sir,—I acknowledge the receipt of your despatches of Feb'y 27th, and am gratified to learn thereby that you are as mindful as ever of your infant colony.*

*"Nothing has occurred since my last despatches by the Globe of much interest, except the occupation of Garroway by the French government. One of their national vessels has lately been out, and marked out two sites for occupation on their territory heretofore purchased—one for a stockade and the other for a town. Their distance from us is 15 or 18 miles, and I do not wish to see them any nearer.*

*"I have often already expressed my wish to obtain "Fishtown," which is divided from the Garroway territory by a small river. Of itself it is of little importance, as we already have an extent of sea board of 35 miles, and territory more than sufficient to parcel out to the whole coloured population of Maryland, but its harbour is the finest on this part of the coast, and we should dislike much to see it occupied by any other nation, particularly the French, to whom the natives are at present opposed, but how long they would stand proof against their rum, merchandise and five franc pieces, it would be hard for any one to say.*

*"I am confident that they would not have obtained possession of Garro-*

way, and that it would now be the property of the society, had not every effort of your agent for the acquisition of it, been opposed by certain individuals who were then enjoying the protection of our laws.

"I notice a statement in one of your Journals or in the Annual Report, that a school had been in operation for the colonist children the past year by the Episcopal missionaries. Such is not the fact.

"Your agent and colonists feel grateful for the stand taken by the Board in the palaver with the missionaries of the A. B. C. F. M. and we are sensible that while we demean ourselves as good citizens we shall always have your firm support. We have chosen this land as our abiding place, and in the defence of the principles of a free government we are willing to spend and be spent.

"Your communication to the Hon. Secretary of the Navy and his in reply, have not yet come to hand; but we shall be happy to see them, and to know that we are recognised as civilized beings.

"You are not to infer, because your agent does not send you by every vessel from this country verbose communications on colonization, that your affairs are not in a prosperous state. So many such have been sent home in which affairs here have been so highly coloured, that I for one, prefer being a little under the line, than above it, in all my statements.

"We have now, for instance, not less than twenty houses being erected in the colony, and for any one wanting the necessaries of life, (which we deem such in Africa) I know not a single instance in your colony. We have for the last year an abundance of food, and many complain that their produce has spoiled on their hands for want of a market. I glory in writing that no colonist has ever suffered, so far as the supply of his reasonable wants depended on your agent, either in sickness or in health. Such as will put forth a willing hand to help themselves are always assisted, and perhaps the indolent receive more assistance than they merit. I feel it my duty to visit all, to encourage the desponding, we have many such the first year, to comfort and cheer the sick, and to assist the man who is labouring with all his main to place his family in comfortable circumstances."

The following is the entire letter of Dr. McGill, written as will be perceived without any view of publication. It shews plainly in what light the late difficulties with the missionaries of the American Board are viewed by a free Liberian.

HARPER, June 24, 1843.

JNO. H. B. LATROBE, Esq. *Prest. Md. St. Col. Soc.*

Hon. Sir,—I trust that you have long since received letters forwarded by the Barque *Globe*, and since then others via *Salem* informing you of the health of our settlement. I can now pronounce the remainder of the *Globe* emigrants thoroughly acclimated. The total number of deaths were 12, three adults and nine children, six of the latter being less than four years old. I am happy in being able to announce the good health of Mrs. McGill, whose sickness occurring at the same time as that of my other patients, caused me the greatest anxiety: joined to this I was deprived of the valuable assistance of Mr. Fletcher in consequence of illness, which threw on my hands at the same moment, the entire routine practice of the colony, the duties of apothecary, the care of my own sick family, and the important trust of the new immigrants. So that upon the whole, the result has been more favourable than I expected.

Our affairs in the colony remain in their usual state; native and agricultural products are unusually abundant, and under such circumstances the

colonists are always contented. No disagreements have lately occurred between us and the natives, even their petty pilfering seems to be suspended.

The missionaries are quietly engaged in their several avocations, and appear to entertain better feelings toward us than heretofore, and you may rest assured that so highly is this appreciated by the intelligent part of our community, that we will spare no pains to evince our reciprocal good feelings. It is reported that the A. B. C. F. M. will no longer continue their operations in this place, but are about to remove; this needs confirmation. If true, it is to be regretted, but upon the whole is perhaps the best plan that could be adopted. It is necessary that the col. government in Md. Liberia should exercise the supremacy, as far as accords with our constitution, and when the exercise of this supremacy becomes offensive to those who reside within our colonial jurisdiction, *they must* evacuate the premises. I am happy that the moderation of our colonial authorities, prevented their ever resorting to rigorous measures, towards miss. members of our community, and I trust the American public will allow them the credit of forbearance, where their power, and perhaps with strict justice too, would have enabled them to have exacted obedience.

Individuals belonging to other missions, who remain among us will I hope have so far gained experience from past events, that they will carefully avoid all cause of future dissension.

Having written very lengthy letters to Dr. Hall, it is hardly necessary for me to prolong this letter, I therefore close.

Your obed't servant,

SAM'L F. MCGILL, *Col. Physician.*

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### THE OCCUPATION OF GARROWAY BY THE FRENCH.

Our readers will perceive by the recent advices from Cape Palmas that the French government have actually taken possession of Garroway and marked out a place for their town and fortifications. To all interested in Africa and the African, and in whatever light it may be viewed, this is a most important movement, a more important one to our little colonies on the coast than has transpired since their foundation. It is not only important in itself, as placing an European government in possession of another prominent point on that coast, but, when taken together with other transactions, as indicating the policy to be pursued hereafter by all the European governments. To us it is only a matter of astonishment that one and all they have not long ere this seized upon the whole of the unoccupied part of that coast which could be secured for the cost of one ship of the line.

We say it will affect those interested in the matter in various ways, but we are mainly affected by its action either for good or evil upon the colonies: the American emigrant and the native African, and the character of this action must mainly depend upon circumstances. If colonization must continue to struggle unaided by the general and state governments, if it must continue to suffer the vile and malignant virtuperation of the abolitionists, the scoffs and scorn of the ignorant, the denunciations of the advocates for perpetual slavery, the frowns and contumely of the high and purse proud, and if, in addition to all this, the American Protestant pulpit shall cease to advocate it as the means, and the only means of civilizing and regenerating Africa, if the clergy shall cease to hold it aloft as one of the

great objects for the support of the enlightened christianity of the nineteenth century, then we say, we hail with joy the occupation of the African coast by the French, the English, and by all the civilized European powers. For although we prefer seeing planted on the African soil our free institutions, our free, (not *Protestant*,) but *toleration* christianity, for although we prefer of all things to see the redemption of Africa effected by her own returning children, and those too, freed from the double curse of bondage and of cast, yet if this cannot be; if the hopes too fondly cherished are to be crushed—if our beautiful model republic, the result of years of suffering and toil, of tears and of prayers, is to be demolished—then we say welcome the government—the christianity of France! welcome any thing but relapse to darkness and heathenism, to moral and political death! To the question, what will be the effect of a powerful French colony at Garroway upon the colony at Cape Palmas? The answer is ready, 'tis written in the history of all European possessions in the tropical world. The first step taken, the erection of a town and fortification, will call every labouring man from his farm at Cape Palmas. And why? *1st.* Because works of that nature cannot go on without them. White labourers will sicken and die, and the native African is not skilled in the use of tools or the erection of houses of the character required. *2d.* The colonist with small or with no capital, will prefer to labour on hire for liberal and ready pay than to wait the growth of his coffee trees or his cotton crop. The present condition of the colonist will therefore be improved, he will be possessed of more wealth and better able to procure foreign luxuries; but this *mess of pottage* will be the price of his birth-right—of his freedom! The independent citizen of the free republic of Liberia, enjoying a constitution guaranteeing to him the rights and privileges of the most free people under heaven, at once becomes a French colonist, a hewer of wood and a drawer of water to the citizen agents of the King of the French! He will have crossed the Atlantic, endured the perils and privations incident to a new settlement merely to exchange one white master for another! This process will be as direct and almost as rapid as here described. The capability of adapting himself to circumstances in the character of the African race which has enabled the stable lackeys and field hands of Maryland to support for ten years a free and independent government will guarantee this speedy result.

What will be the result of the action of the European governments, of which this movement of the French is but the indication, upon the American commerce on the African coast? This is well known to all, but known to no effect. What would avail our feeble efforts to illustrate the certain results, if the eloquence of such men as Mercer, Morehead, Rives and Key, called forth by this very subject and addressed to the then acting legislators of the land, falls dead upon their ears and fails to arouse them to a sense of our danger and their own duty?

It is well known that the internal resources of that vast continent are becoming most rapidly developed, that the legitimate trade is most rapidly on the increase, and that it promises to exceed that of any part of the uncivilized world. It is well known too that at least one half of the articles most in demand there, are of American production, at least can be produced

in America at less cost than in any other country: that the main article of traffic, *tobacco* can only be procured in America. It is also well known that we are at present shut out, or that we shall be when it may be deemed advantageous, from most of the important points for trade on that coast, that we are not allowed to enter the French port of Senegal at all, that in the British ports of Gambia and Sierra Leone, we are not allowed to enter any article except of American production, or any that will compete with the same from England or her colonies. It is well known that in all English ports and settlements, almost innumerable on that coast, the ability exists to establish the same regulations as at the Gambia and Sierra Leone, and that such course would most probably be followed by other European powers. And what would be the result? why from the multiplication of colonies and posts as those of the French at Garroway and Bassa, American vessels would in a very short time be entirely excluded from the coast, and a commerce now worth a million annually and yielding a greater profit than that of any other in the world, and which ought to increase more rapidly than any other, must be abandoned and surrendered to our European competitors! Not only that, but with the present apathy on the part of our government and the jealous activity on the part of those of Europe, our *colonies* must be abandoned, and the very material best fitted for developing the resources of that vast and productive continent, the very medium through which could be prosecuted the most safe and advantageous commerce, placed there through American benevolence and American philanthropy must be surrendered to them.

What will be the effect of the possession of Garroway and other points by the French government, in advancing the civilization and christianization of Africa? Why in the abstract favourable, but not so when compared with that of the American colonies uninfluenced by foreign governments. No matter however good may be the intentions of the French government towards the natives in establishing her colonies; still the character of the agents which they must of necessity employ, will essentially change the character of the operations from the intent of the government. 'Tis the management of an affair at arms length at second and third hands through the agents of agencies, and therefore to great disadvantages. But we have no guarantee that benefit to the African, forms any part of the plan of the French government, and doubtless any good that can result to them must be incidental and entirely a secondary consideration. The extending of their empire and increasing their commerce are of course their main objects, and the influences of colonies established for such motives upon savage nations is already but too well known.

It will doubtless serve as a nucleus or point from which to extend a Roman Catholic mission among the natives. Should this be the case, and it be prosecuted with energy and conducted with judgment, certainly great good may be anticipated therefrom. For ourselves, as before stated, we should prefer the tolerant religion of the American colonies to that of any one sect or church exclusively. Let those however who are most ready to deprecate such an event, recollect by whose means it has been brought about; let them note the following passage in Governor Russwurm's last letter. "I

am confident they (the French) would not have obtained possession of Garroway, and that it would now be the property of the society had not every effort of your agent for the acquisition of it been opposed by certain individuals who were then enjoying the protection of our laws."

Upon the whole we cannot but consider the possession of the intermediate territory between our American colonies by the French, or any European government, as highly prejudicial to the cause of colonization and the American colonies; as comparatively injurious to the natives, and as indicating a policy on the part of those governments which will shortly prove destructive to American commerce with the western part of that continent.

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(From the Colonization Herald.)

### BRITISH PRETENSIONS.

In the last Herald, we took occasion to point out and animadvert on the glaring inconsistency and want of patriotism of a certain number of American citizens, native and naturalized, who, crossing the Atlantic, as delegates to an *Anti-slavery Convention*, held in London, took special pains to exhibit their country in the darkest colours, and to extol Great Britain as the hope of nations, resistless "in her moral and religious influence for every purpose of freedom and humanity." We exposed, in a brief sketch, the utter fallacy of these British pretensions, and shall hereafter, at convenient times, show, beyond contradiction, by adequate documentary evidence, that there is no great question of government, national ethics, religion, rational liberty, social happiness, or public hygiene, which has been ever satisfactorily adjusted in the British Empire, for the greatest good of the greatest number. In making this statement, we entertain no hostile feeling to Great Britain or her people. Our object is simply to rebuke the Pharisaical pretensions by which, first setting themselves up as a model, they next endeavour to dictate to all other nations an imitation of what they are pleased to regard as their philanthropic, religious and moral feats. It is very evident, that whatever may be our errors and misdeeds here at home, and they are neither few nor venial, we cannot, with advantage, look abroad for lessons of rebuke or means of correction. These are not to be found, either in the institutions or the morals of Europe, whose people every where are suffering, though in various degrees, from the tyranny of unequal laws and oppressive usages. The course of England in her foreign policy is not unlike that of Mohammed, who carried the sword in one hand, and the Koran in another, offering a choice to the people whom he invaded. England carries the Bible and a declaration of the abolition of slavery, with one set of agents, and with another carries devastation, and destroys national independence.

England vaunts herself of her zealous philanthropy in abolishing the slave trade, and in inducing, almost compelling, other nations to do the same. But are the horrors of the Middle Passage less or fewer than before? Has she put a stop to wars among the negro tribes in Africa, originating in the desire to procure thereby slaves for foreign demand? Has she as yet contributed in the smallest degree, by either direct or collateral effort, in the way of example herself or of practical suggestion to others, towards the civilization of Western Africa and the slave region? The reply to all these questions, must be promptly and unhesitatingly in the negative. Mr Sturge, at a meeting of the Anti-slavery Society in London, June 21, admitted, that "After the expenditure of nearly twenty millions of money, and the destruction of thousands of the lives of our fellow subjects, the horrors of the

African slave trade are still going on with unmitigated severity." Some may point to Sierra Leone, as an evidence of at least good intention, if not of successful legislation and action. On this subject, Mr. M. Laird, who, if we rightly remember, was in one at least of the expeditions up the Niger, and who may be presumed to speak from the results of actual observation, held the following language in the London Anti-slavery Convention:—"Sierra Leone had been established to put down the slave trade, but even in its streets the slave trade had been carried on. Eighty thousand pounds sterling a year, (it used to be a hundred and fifty thousand pounds,) was spent in sustaining the colony. The failure of Sierra Leone was conspicuously proved. He regretted it, but it was the fact. Why, so signal was the failure, that it was notoriously the cheapest place to purchase slave ships and slaves. (Hear, hear.) Unless civilization of some sort were achieved among the Africans, these things would go on."

Well! Sir T. Folwell Buxton and his friends, while joining in the abolition cry on this side the Atlantic against African colonization, as begun and carried on in Liberia, bethought themselves of organizing an *African Colonization Society*, not however until they had acknowledged the almost entire nullity of the measures hitherto adopted by the British government for the repression of the slave trade. Their views were carried out by the government, and two expeditions of a costly nature, costly in their pecuniary outlay, and costly by the loss of the lives of so many engaged in them, were fitted out, with the double purpose of trade and civilization; for when did England ever yet engage in any enterprise in which trade and the revenue were not important incentives to action. Disasters attended these expeditions, and with a pecuniary expenditure equal to, if not exceeding that of the colonies of Liberia since its first settlement. Thus much for African civilization by British wisdom and British philanthropy. But these must be lauded by our extravagant American abolitionists, while the really practical, consistent and thoroughly benevolent, and, so far, wonderfully successful operations of our own people, by the instrumentality of the American Colonization Society, are always abused and denounced without measure.

The only additional commentary we shall offer, just now, on the prodigious efforts and untiring zeal of Great Britain to abolish the African slave trade for ever, is a bill lately introduced into the House of Lords, by Lord Brougham, to impose additional pains and penalties on British subjects, so many of whom are, as he alleges on adequate proof, deeply engaged in this traffic!

But there yet remains, for the admiration of the world, that grand achievement of British philanthropy, the extinction of slavery in the British West Indies. Impelled by a zealous, more than wise or discreet party at home, the government, in consideration of the large supply of sugars procurable from its East India possessions, could afford to disregard the interests of the unrepresented British subjects inhabiting, and occupying as planters, the West Indies; and the emancipation of the slaves in these islands, for a large pecuniary consideration, was resolved on and carried into effect. Whether a measure of such magnitude, touching the interests of Great Britain, or even poor neglected or, worse than neglected, ill-used Ireland, would have been proposed at all, or if proposed, carried, is very problematical. If the slaves had been in Scotland or in Wales, or in Devon and Cornwall, we may entertain considerable doubts whether parliamentary sanction could have procured their liberation. Of the disinterested liberality of West India Emancipation, some, even of British subjects at home, are rather incredulous. Mr. Laird, in reference to the twenty millions sterling,

remarked (in his speech, already quoted,) "We spoke of that sum often, but the less we said about it the better—we only paid the interest of that amount—we left posterity to pay the money, and it would be paid when the national debt was paid. [Cheers and laughter.]" The true wisdom, not merely as a measure of political economy, but in the interests of humanity, is, like all other measures of any magnitude resolved on by Great Britain, whether they have been projected under the show of benevolence or for commercial profit, one of temporary expediency. Slaves were manumitted in the West Indies, and as they refused to work, their place was supplied, or attempted to be supplied, by importing slaves from Africa, under the plea that they were free emigrants.

The Rev. Mr. Clarke, in the Anti-Slavery Convention, said that "he had been in a vessel containing Africans, who were said to be free agents, but they evidently had no voice in the matter, they were brought on board naked, and the men who brought them, received as payment for them clothes, pieces of cloth, and other matters. (Hear.) To prove the feelings of the men themselves, he would just mention the fact that six swam away at night and escaped, and the others had to be kept below until the vessel got on the coast of a hostile tribe, when they were again allowed on deck. The unfortunate negroes themselves did not receive any payment; the King's chiefs were paid. He did not think there could be any such thing as free emigration from Africa: the only thing which could be done for the African race, was to enlighten them, (great cheering,) and they are prepared for instruction, (cheers.)"

Beautiful consistency here! Emancipation of the West India negroes, and compulsory emigration, after they had been captured and sold by the native chiefs, of African negroes to supply the place of the former. So far searching was British philanthropy that labourers of nearly the same class as the free African, but of a different race, Coolies, were imported into the West Indies from the Isle of France; and we may anticipate an extension of the practice now that the intercourse with China is to be enlarged by the importation of Mongul or Tartar slaves, under the name of emigrants, from this empire, in order to complete in a worthy manner the glorious scheme of their West Indies emancipation.

It is the repeated boast—a theme for the orator and the poet—that no human being can set foot on the British soil and remain a slave. He becomes redeemed, regenerated by the genius of universal emancipation. But, exchanging figures of rhetoric for those of fact, we soon find, that, although a black man on reaching England ceases to be a slave, yet is a considerable portion of the white and native population both in town and country, in a state of virtual serfdom, and of extreme wretchedness and physical and moral degradation. The London Medical Gazette, (June 30, 1843,) in an article on the reports of the special Assistant Poor Law Commissioners, after noticing the times when feudal bondage ceased in the different countries of Europe, adds—"Yet in all these countries, even in England itself, the rustic population is prevented from sinking back into serfdom rather by the benevolent interference of the educated classes, than by any dogged spirit of resistance in the husbandmen themselves.—Were the matter left entirely to ploughmen and petty farmers to settle between them, without the interference of the law, or the criticism of public opinion, our half-fed cottagers might too often sell their birth-right for a mess of pottage. As it is, the condition of our farm apprentices approaches far nearer to that of slaves or serfdom than it is pleasant to acknowledge."

If slavery imply compulsory restriction to the same spot, and compulsory occupation for a term of years, then is slavery common in England. If slavery be additionally odious by the ill-treatment, cruelty, and demoraliza-

tion to which its subjects are exposed, and the severing of some of the dearest ties of humanity, then are the additionally odious features of slavery manifested to a fearful extent in England. At the age of nine years the child of poor parents in the country, is taken away from these latter, not to be restored to them during his minority. "Neither parents nor children," says Mr. Austin, one of the special assistant Poor Law Commissioners, "are consulted; they are separated by an act of law against which there is no appeal." Truly is it remarked, by the editor of the journal already referred to, that this separation, continued for twelve long years, must be sufficient to produce the most complete estrangement between parent and child. The apprentices are knocked about *ad libitum* by master, mistress and all the other rulers, who are put in authority over them, and though very gross cases may be carried before a magistrate, the remedy is obviously as bad as the disease. Nor do the female apprentices escape the wild justice of the farm-house. Mary Puddicombe tells of her service at Blackiston, when no longer an apprentice, the servants used to beat her, and her master to bang her till she was black and blue. But, and here Mr. Austin speaks—"Apprentices were treated worse; two without fathers to look after them, were beat with a stick for any thing that happened. One maiden had her arm cut to the bone with a stick the young master cut out of the hedge at the time, for not harrowing right, for not leaving enough for a harrow to go back again. That went to a justice; master was fined five pounds and had to pay the doctor's bill. The five pounds were given away to treat the poor. The parish did not bind any apprentice after this." It was a broad hint, adds the London editor, to leave off, truly!

But the worst features of slavery yet remain to be told.—One of the witnesses, the Rev. Peter Benson, affirms that the moral and religious instruction of a child commonly ceases almost entirely when he has been apprenticed. Farmers do not like to send ragged children to church, and "the rule is rags, the exception is the other way." It is common for women to work in the field—white women—free born Britons! for the slender stipend of 7 pence to a shilling sterling a day. For this pittance they work from 8 A. M. to 4 P. M. in winter, at other times from 8 to 6, and in the hay harvest from 6 to 6. There is a good deal of evidence scattered up and down the reports of the Commissioners to show that field work demoralises women, at any rate girls.

As to lodging, Mr. Austin's account is painful indeed, both physically and morally. Cottages generally speaking, have only one, or at most two bed rooms, so that adults of both sexes constantly sleep in the same room, and not unfrequently three or four persons in the same bed. At Stourpaine, a village near Blandford, he found, in a cottage, a bed room ten feet square, containing three beds and eleven occupants of them! The father, mother, two infants, two twin daughters aged 20, and a son aged 17, were among the tenants of this crowded room. In Stourpaine there is a row of labourers' cottages so miserably constructed, that they are surrounded by streams of filth from pig-styles, and privies placed a few yards above them. "It was in these cottages that a malignant typhus broke out two years ago, which afterwards spread through the villages." Nor are the moral consequences less grievous than the physical. If we may believe Mr. Austin, the licentiousness produced by this deficient accommodation, has not always respected the family relationship!

Need we after this exhibition of British pretensions, press the argument any further. Ought any American citizen with a knowledge of them, unblushingly appeal to Great Britain for counsel, or look to her as resistless, "in her moral and religious influence, for every purpose of feeling and humanity," in any great question of national or social moral reform?

(From the New York Observer.)

### THE COLOURED PEOPLE OF OHIO.

In Mercer Co., Ohio, a public meeting of coloured people was lately held to consider an invitation to send a representative to the convention to be held at Columbus in August, for the purpose of adopting measures for securing the right of suffrage to the coloured people of the state. This the meeting, after consideration, resolved to decline, and appointed a committee to make a suitable reply, and to communicate their views to the committee that sent the invitation. The following letter was prepared and we have been requested to publish it. We comply most cheerfully, commending its sound practical sense and enlightened views to the consideration of those who undervalue the coloured race.

In all their efforts at self improvement, and in every enterprise which promises to assist them to rise from their present degradation, every christian and philanthropist must heartily rejoice.

CARTHAGENIA, Mercer Co. O., April 29th, 1843.

To D. JENKINS and others, Gentlemen of the Committee:

It is with feelings of pleasure that we acknowledge the receipt of your letter, requesting our co-operation in the great work of obtaining our rights as citizens. It is a subject on which we have thought and prayed and laboured much. We are glad to see an increasing interest growing up among our coloured friends on this great question. If we are discreet in this matter, and are guided aright, we believe, that it will end in great good. As we may not send a delegate to your convention, we take this method of making known to you our faith and practice on this subject. Most of us who reside here are from the slave states.

We came to Ohio to enjoy more liberty than we enjoyed where we were born. Since coming here we have followed different occupations.—Some of us have been barbers, and boot-blacks, and ostlers, and waiters, and cooks, in cities, and on steamboats. Some have been working on leased land, and some have followed trades. Some of the females have been washers and ironers. That is, we have filled the places in the community which popular opinion has assigned to coloured people. After living in this condition for some time, and feeling our degradation, we resolved to do something for our own education. We conversed with the white people around us, and told them our desire for the protection of law. Their answer was, "You have nothing to protect. The black people are a nuisance. They are nothing. They eat and drink all they earn. We must make laws to protect ourselves." We then, agreeably to the advice of our abolition friends, resolved to save our money, and move into the country, and try, by labour, and economy, and honesty, and temperance, to earn for our people a better name than they had heretofore enjoyed. We have found by experiment, that the same money which paid our rent and marketing in the city, will purchase new land, and improve it, in the country. 'Tis true, our undertaking was, for us, a new and an arduous one. But the result is, several hundred of us left our former occupations in the cities, and are now living on our own land. It was new timbered land when we bought it, and the nearest place we could purchase provisions was thirty miles distant. But we struggled along through the hardest of it. We own many thousand of acres of land. We have built comfortable houses to live in. Our land is cleared. We raise our own provisions and manufacture most of our own clothing. We have horses and hogs, and cattle, and sheep. We have meeting-houses and a school-house. We have had a good school most of

the time for six years. Our children have learned to read and write and cipher. We have Sunday schools, where they are taught the principles of morality and religion. We have a saw-mill and a grist-mill. We are striving to live a quiet and orderly life. We wish to have our character plead for us. We wish to have our property stand out and ask for the protection of law. We wish to have those who oppose us, witness our quietness and industry; that they may be satisfied of our character, not by what we say, but by what we do. Our voice has been heard but once at Columbus, by the legislature, asking for a repeal of the "black laws." And we may not now send a delegate to your convention; not because we disapprove of the object, but because we believe there is a more excellent way.

All great changes in public sentiment are made slowly; and we are neither disheartened nor quietly resting, because we have not yet reached the object of our hopes. We still hold on industriously, hoping that the time will come when we shall be judged according to our works. For the Scripture says, "By thy works thou shalt be justified, and by thy works thou shalt be condemned." In view of this, we call upon all our coloured friends to leave the menial occupations in towns and cities and go out into the country and purchase land, and become a part of the support and prop of the state. Let us show by our works that we are worthy citizens of this young and noble state of Ohio. And when that time comes, that all the coloured people of Ohio are industrious, and honest, and temperate, the spirit of oppression will be too weak any longer to bind its galling yoke upon our necks. We do not mention this to justify the oppressor, but to point out a straight and narrow way, that most surely leads to the accomplishment of that great object, for which your convention is called. We do not consider it necessary to inform the legislature of Ohio that their laws oppress us. They know that already. They made them on purpose to oppress us. Their object was to drive us somewhere else. They fear us. We are called idlers, thieves and drunkards. They believe us to be nuisances. They have listened to the whispers of prejudice and the suggestions of slavery, till their black code rivals in cruelty the laws of Nero. But, thanks to an overruling Providence, the people are better than their laws; and we are permitted to live in some degree of quiet and safety. At least, in our present residence in this country, we have never, in any manner, been injured by our white neighbours; but, on the contrary, we have been treated in a kind and friendly manner.

They attend our meetings; come to our mill; employ our mechanics and day labourers; buy our provisions, and we do the same by them. That is, we all seek our convenience and interest, without regard to colour.

Seven years ago, when our settlement first began, there was the common prejudice against us, that we should not be able to take care of ourselves; and of course what we lacked in the supplying of our own wants, they thought must come off from them.

But that we are not idlers, is now apparent from the fact of our having cleared 1000 acres of wild land; made and laid up 350,000 rails, and built at least 200 different kinds of buildings, (to say nothing of some \$10,000 which individuals of us have paid for our freedom) besides having in our settlement a hatter, a wagon maker, a blacksmith, a tanner, a shoemaker, carpenters, masons and weavers, most of whom find constant employment. We have also built several brick-kilns. The means by which we obtain our livelihood, are seen and known by all our neighbours; and the result is as we have stated. We receive no more damage from our white neighbours than we do from one another.

And now, our coloured brethren, we appeal to you, especially to those of you who live in towns, and follow those precarious occupations for a liveli-

hood, which prejudice has assigned to you, would you not be serving your country, and your race, to more purpose if you were to leave your present residences and employments, and go into the country, and become a part of the bone and sinew of the land? Now, in time of peace, let us be useful in carrying on agriculture, and commerce, and the mechanic arts. We shall eventually be valued according to our worth.

Before the legislature will make laws to protect us, one of two things must take place. Either the white people must have a revival of faith in their own principles of "liberty," and make equal laws for the love of justice, without regard to what they consider bad character; or we, the coloured people, must become more valuable to the state. We must help it raise a revenue, and increase its wealth, by throwing our labour into profitable employments. We must not only not be a nuisance, but we must seem not to be so. Our employments must be of that character, that people can see how we obtain our livelihood, and that we are useful. What is it to the state when a waiter, or a boot-blacker, or a cook dies? What profit to the state is all their labour? If we then, as a people, are a useless class, and can show no fruit as the result of our industry, why should we not be suspected, despised, ridiculed? But, on the other hand, if our labour is all honourable and profitable, both to ourselves and the state, we shall have the increased satisfaction of a good living, and a good name, besides something to show as the fruits of our labour, and something to leave as an inheritance to our children. We see then, brethren, but these two ways of obtaining our rights. The first proposes a change in the oppressor—the second a change in the oppressed. The one honourable to our oppressors, the other profitable to ourselves. Let us do our duty and leave the event with Providence.

With sentiments of respect, and with feelings of love and good will to our coloured brethren, and best wishes for their welfare, we subscribe ourselves your friends and fellow-citizens.

M. P. Jones, D. F. Hardy, Thomas F. Bowles, Geo. Overton, J. Bowles, P. Ware, S. Jones, T. Epson, S. Green, *Committee.*

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(From the Christian Mirror.)

### STARTLING STORY—THE MOBILE INCENDIARIES.

The report of a runaway slave now in Canada, concerning the great fires in Mobile some year or two since, recently published in this and other papers, is confirmed by the Mobile Register, which says, inquiry has shown that in all the local facts, names, dates, &c. the runaway was accurate, and in some particulars his statements of intentions are corroborated by strong collateral circumstances.

The Register also publishes a letter from New York, signed Abel Brown, corresponding secretary of the Eastern N. Y. Anti-Slavery Society. He says that the name of the slave who made the confession was, when in Mobile, William Carter; that he succeeded, after much difficulty, in affecting his escape, and that he is now safe in Canada. Brown adds:

"He told me all about your Mobile fires, and said if it had not been for the fact that there were coloured men there who could read, and who were Christian men, your entire city would have been deluged in blood. The more ignorant were for butchery, while the intelligent were sure it would only involve all in ruin, as the entire northern armies were pledged to come and shoot down all who would not submit. I have now forgotten the names of the slaves who set fire to your city, but two of them are dead, and either

two or three have gone to Canada. How much hand William had in it, I do not know; but I do know that he had frequent consultations respecting securing the freedom of themselves by the death of the masters, but they were restrained by the horridness of the deed and the fear of northern men. He told me that himself and others, who by his and their aid, are now away, had frequently counted the whites as they passed along the streets, and then counted the blacks, and were perfectly sure that during some portions of the year, they could have secured their liberty by the destruction of the whites, if they had been disposed. There are now in New Orleans, as William says, christian slaves who frequently prayed and plead with him and others, who have fled or are dead, not to destroy the whites. He says that the slaves anticipate that they will yet be free, and therefore remain quiet, and earnestly pray that God will free them.

That William told the truth to me I have not the least doubt, as he showed me papers, such as receipts, letters, permit to be married, &c. &c. which were conclusive testimony that he had been a slave. I have also seen a person who knew his master and agent. He (William) speaks well of many citizens of Mobile. Had good clothes; was not over-worked as he usually was hired out as a carpenter, and often passed for a free man. William has a wife in Mobile named Clarke; she has or had two children, when his master took him to New Orleans. He speaks of certain white men in the South, who are very wicked men, who are ready to help the slaves to get their liberty, provided that they (the white men) can be permitted to get all the money from the banks, &c. &c. He never knew an abolitionist until he came to the north, and then feared them until he became acquainted with them.

The white men, he says, who want the negroes to fire houses and murder, are a set of swearing, vicious men, who would as soon kill a negro as to eat. He says he would not have any thing to do with them. I have written you this simple statement of facts and have many more in my possession. I return to Albany next week. I shall be in Canandaigua, N. Y. on the 4th of July. I expect to see William in Canada, in August. We ordered his tools sent to Canada about six weeks since, and he is now, I hope, working for himself in that land of runaways. Please pardon my officiousness in addressing you. I regard a negro as a man, consequently consider it my duty to aid him.

If any of you wish to know more particulars, you can address me, *post paid*, Albany, at any time after the 1st of September, or at Canandaigua, N. Y. before the 1st of July, or at Batavia, N. Y. the 11th of July, or at Buffalo, care of George W. Johnson, Esq. any time before the first of September. I am to spend the month of August in Canada and on the Upper Lakes, and other men take charge of runaways during my absence. The abolitionists are your true friends—you will know it at last.

Yours, respectfully,

ABEL BROWN, *Cor. Sec'y, &c.*

The Mobile Register says that the foregoing has been published, inasmuch as it discloses a state of things at the north, with which it is important that the South should be better acquainted; and the editor calls upon the Albany and New York Press for further light.

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**PER CONTRA.**—We made the important annunciation in our last that James G. Birney had declined being the Liberty or Abolition candidate for the office of President of these United States. Since then he has again been nominated for that office by a General Abolition Convention at Buffalo, and no doubt with his consent.

## EMIGRANTS.—FALL EXPEDITION.

We find it necessary from the absolute ignorance which prevails among the coloured people, who are now beginning to make enquiries upon the subject, to state the precise terms on which emigrants will be received for the colony.

First and foremost then, the society will take them bag and baggage from their own doors, and defray all necessary expenses of their transportation to Baltimore: will pay their expenses while in the city, will put them with all their effects on ship-board, will provide them with good spacious berths and fixtures, will supply them with good wholesome provisions for the passage, and will land them and their effects passage free at Cape Palmas. The society's agent, the governor of the colony, will furnish them with a good dwelling-house for the first six months after their arrival, and will supply them during the same period with good provisions and necessaries of all kinds including medical attendance, medicine and nursing, if necessary, during the six months—and all without pay or compensation of any kind. The agent, also, will give each male adult or head of family on their arrival five acres of good land adjoining that of the old settlers, to be theirs forever on condition that it is improved—and this, also, free of charge or expense.

Here then, the emigrant is actually taken up, transported free of any cost or expense, and set down on a lot of land of his own, in contact with his fellow citizens under a free republican government, administered wholly by those of his own colour and bound to him by the strongest ties of a common brotherhood, common misfortunes and a common redemption therefrom. Let those who are disposed to avail themselves of these advantages make an early application to the agent of the society at the Colonization Office, Post Office Buildings, Baltimore.

Will our white subscribers just make these facts known to those whom they may suppose will be interested therein. The vessel will sail without fail on the 1st of November, and 'tis desirable that all applications for passage should be made at as early a period as possible.

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TEACHER WANTED.—A coloured person, competent to take charge of a common English School, is wanted to embark for Cape Palmas in the vessel which sails on the first of November.

Unquestionable testimonials as to moral character will be required of the applicant and his qualifications must be tested by an examination. To a proper person a liberal salary will be given and permanent employment guaranteed.

Apply to JAMES HALL,  
*Col. Office, Post Office Buildings.*

## TERMS.

This Journal is published Monthly and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to DR. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.



